MISSIONARY HEROES COURSE

LIFE STORIES OF GREAT MISSIONARIES FOR

TEEN AGE BOYS

ARRANGED IN PROGRAMS

William Carey

Founder of Modern Missions

SOURCE BOOK

"WILLIAM CAREY, COBBLER AND PIONEER"

By J. H. MORRISON

Program Prepared by

FLOYD L. CARR

BAPTIST BOARD OF EDUCATION

DEPARTMENT OF MISSIONARY EDUCATION

276 FIFTH AVENUE, NEW YORK CITY

Course No. 2

William Carey

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Baptist Board of Education
department of missionary education
276 Fifth Avenue, New York City

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Program based upon William Carey, Cobbler and Pioneer
by J. H. Morrison
Hodder and Stoughton, Limited, $1.50

FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys based on great biographies which every boy should know. Courses Number One and Number Two are now available, each providing programs for twelve months, which may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase two copies of each booklet; one to be kept for reference and the other to be cut up to provide each boy with his assigned part. Some may prefer to purchase one booklet and typewrite the parts for assignment. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worthwhile library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the lads to read these great missionary biographies. Attention is called to the twenty-three other life-story programs now available for Courses Number One and Number Two, both of which are listed on the last page. The books upon which these programs are based can be ordered from the nearest literature headquarters. Portraits of these missionary heroes are also available for purchase at fifteen cents a copy.

While these programs have been developed to meet the needs of boys' organizations of all types—i.e., Organized Classes, Boy Scouts, Knights of King Arthur, Kappa Sigma Pi, etc.,—they were especially prepared for the chapters of the *Royal Ambassadors,* a missionary organization for teen age boys originating in the Southland and recently adapted to the needs of the Northern Baptist Convention by the Department of Missionary Education. We commend these materials to all lovers of boys.

William A. Hill.

PROGRAM FOR MEETING

1. Scripture Reading: Acts 2:1-12. Verse 11: "We do hear them speak in our tongues the wonderful works of God," appears on the pictured page of manuscript before William Carey in the portrait by Robert Home. This passage has been copied in part from Carey's Sanskrit New Testament. Sanskrit was the "mother tongue" of most of the languages in India and upon this foundation Carey and his helpers translated the Bible in full into five other tongues and in part into twenty-eight branches. (See "William Carey," by J. H. Morrison, pages 163-164 and the excerpt No. 12, following.)
2. Prayer.
3. Hymn: "Jesus, and Shall It Ever Be?" This hymn was sung at the baptism of Krishna Pal, the first native to be baptized, after seven long years of labor. It has a challenge to courageous Christian manhood for our own age. (See pages 113-114 of above book and excerpt No. 10, following.)
4. Introduction to the Life Story* (based upon the brief sketch in this booklet.)
5. His Birth and Early Interests (pages 6, 7-9, 10 of the above book.)
6. His Conversion and Baptism (pages 15-16, 18-19, 28.)
7. Carey Urges the Cause of Missions (pages 39, 44-45, 53.)
8. Dark Days in India (pages 64-66, 70-72, 90-91.)
9. Removal to Serampore (pages 99-100, 102, 105-106.)
10. Carey Baptizes His First Convert (pages 113-115, 116-117.)
11. Carey is Appointed to a Professorship (pages 124-125, 216-217.)
12. Progress in Translating the Scriptures (pages 81-83, 111-112, 120-121, 123, 191.)
13. The Disastrous Fire (pages 160, 161-163.)
14. The Abolition of Sati (widow burning) (pages 156-157, 151-153.)
15. The Founding of Serampore College (pages 179-180.)
16. The Passing of William Carey (pages 212, 213, 215, 216, 217-218.)

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* The leader should master the brief summary given in this booklet, and read the brief life of William Carey by J. H. Morrison, upon which the program is based. For those who have the leisure, the reading of "William Carey" by S. Pearce Carey is recommended.

SKETCH OF THE LIFE OF WILLIAM CAREY

WILLIAM CAREY, the Founder of Modern Missions, was born at Paulers Pury, Northamptonshire, England, on August 17, 1761. Six years after his birth, his father, Edmund Carey, became the village schoolmaster and the parish clerk, and the lad was given an excellent elementary schooling. Upon leaving school at the age of twelve, he attempted gardening for a time but at fourteen was apprenticed to a shoemaker. During his apprenticeship he came into contact with John Warr, a fellow apprentice, who won him to Christ and to fellowship with Non-Conformists. On October 5, 1783, he was immersed into the membership of the Northamptonshire Baptist Church by its Pastor, John Ryland.

Two years before his baptism, he had married Dorothy Plackett. Shortly after his marriage, he began to serve as a lay preacher and gave earnest study to Latin, Greek and Hebrew. In 1785 he was called to the Pastorate of the Moulton Church, supplementing his stipend by cobbling shoes. Four years later he was called to the Harvey Lane Church, Leicester. Though faithful to his parish duties, his heart was stirred by the needs of the non-Christian world. He read the reports of the East India Company, the "Voyages of Captain Cook" and the lives of John Eliot and David Brainerd. He said frankly to his critics, "My business is to extend the kingdom of God; I only cobble shoes to pay expenses."

On May 31, 1792—three centuries after Columbus made his epoch-making announcement—William Carey preached his historic sermon before the Nottingham Association upon the text Isaiah 54:2-3, "Enlarge the place of thy tent——," challenging his hearers with this "burning bush of missionary revelation." He packed his sermon into a memorable watchword: "Expect great things from God. Attempt great things for God." Four months later, on October 2, 1792, representatives of the Northampton Association met at Kettering and formed the first modern foreign mission society. Their pledged resources totaled £13, 2s. 6d. (about $65.00). The next January William Carey volunteered for India and, with John Thomas, was formally appointed as their missionary.

Five months later Carey and his family were on their way to India, arriving at Calcutta November 11, 1793. Their resources, however, proved inadequate and for months Carey knew real want. He finally moved to Debhatta to till some rent-free land,

but through John Thomas he eventually secured a position as overseer of a jute factory at Mudnabati. Six busy years followed, filled with executive duties, preaching services and translation labors, before he was rejoiced with tidings of the coming of reinforcements. Upon the arrival of Joshua Marshman and William Ward, he decided to join them in founding a mission station at Serampore (under the protection of the Danish government). Carey arrived at Serampore on January 18, 1800, joining Ward and Marshman in a communistic fellowship based upon the Moravian plan, forming an "agreement" that was to last through an eventful generation.

Near the close of the first year at Serampore, but not until after seven years of faithful witnessing in India, Carey had the unspeakable joy of baptizing Krishna Pal, the first fruits of a mighty harvest in India. Krishna Pal eventually became an ordained preacher, who labored faithfully in the Gospel ministry for twenty-two years. The next year marked still another triumph, for, on March 5, 1801, a bound copy of the Bengali New Testament was laid upon the Communion Table in solemn dedication. A month later, William Carey, termed in ridicule "The Consecrated Cobbler," was invited to become the Professor of Languages at Fort William College, Calcutta. He dedicated his liberal salary to the needs of the mission and enlisted his helpers and pupils in extending his work of translation. On June 26, 1809, he completed the first revision of his Bengali Bible. He next turned to the Sanskrit, as the mother tongue of India, and toiled for fourteen years, until finally, in 1819, the Sanskrit Bible was completed. Even the disastrous fire which in 1812 destroyed their printing plant and many valuable manuscripts, did not materially check his amazing progress.

The early hardships and bereavements of the first few years in India had unsettled the mind of Carey's wife and in 1807 she passed away. The following year he married Charlotte E. de Rumohr, a Danish lady, who was in warmest sympathy with his labors and plans. She had been immersed into the membership of the Serampore Church and actively cooperated in the work.

The next advance of the mission was the opening in 1819 of Serampore College, founded upon a broad foundation, for the study of India's cultural riches and of European sciences. The £15,000 required for the eight acres of land and the stately buildings were provided from the earnings of the mission. They looked to England for its maintenance and their faith was not disappointed. The comprehensive scope of their program reveals the outstanding ability of William Carey and his associates.

Shortly after the founding of the college, Carey was again bereaved by the death of his devoted wife, Charlotte. For thirteen years, in spite of delicate health, she had been his unfailing inspiration. Two years later, he married Mrs. Grace Hughes, who was his faithful companion during the sunset years of his life. Two outstanding events heightened the glory of those sunset years. The first was the privilege of translating, as the Government's Bengali translator, the edict abolishing Sati (widow burning). Carey, who had led the crusade in India against this horrible custom, gave his pulpit to another that Sunday morning (December 6, 1829) in order to lose no time in proclaiming the epoch-making edict. The second event was the completion in June, 1832, of his final revision of the Bengali Bible. He took the first bound copy into the pulpit and quoted Simeon's swan-song in expression of his joy: "Now lettest thou thy servant depart in peace"—(Luke 2:29-32). Two years later on June 9, 1834, the Father of Modern Missions passed beyond the sunset to eternal day.

INCIDENTS IN THE LIFE OF WILLIAM CAREY

Reprinted from "William Carey,"
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His Birth and Early Interests. (*Pp. 6, 7-9, 10.*)

William Carey was born on the 17th of August 1761, in the village of Paulers Pury in Northamptonshire. His father, Edmund Carey, was the son of the village school-master, but, being left an orphan when only seven years old, he had been apprenticed to a weaver. Edmund appears to have been a studious lad, and was warmly devoted to his mother, who was very delicate. When he married he took her to live with him, and she was spared to see the birth of two grandchildren, William and his sister Ann . . . .

The school was next door to the house and had a bit of playground in front, shaded by two spreading plane trees. Behind was a large garden with fruit trees. To William it was an unfailing delight. His uncle Peter was a gardener and the boy was an apt pupil. Under his care the schoolhouse garden came to be the best kept in the village. This early passion for gardening remained with him throughout life. As has been truly said of him, "Wherever he lived, as boy or man, poor or in comfort, William Carey made and perfected his garden, and always for others, until he created at Serampore the botanical park which for more than half a century was unique in Southern Asia."

In summer-time he incessantly roamed the fields and woods in search of every kind of flower and bird and insect. His younger sister, Polly, was his faithful follower on these excursions, which half a century afterwards she recalled with pleasure.

"His room," she writes, "was full of insects, stuck in every corner, that he might observe their progress. Birds and all manner of insects he had numbers of. When he was from home, the birds were in general committed to my care. Being so much younger, I was indulged by him in all his enjoyments. Though I often used to kill his birds with kindness, yet, when he saw my grief for it, he always indulged me with the pleasure of serving them again, and often took me over the dirtiest roads to get at a plant or an insect. He never walked out, I think, when quite a boy, without observation on the hedges as he passed, and when

he took up a plant of any kind, he always observed it with care.'' . . . .

Of his taste in books, he has himself given the following account: ''I chose to read books of science, history, voyages, etc., more than any other. Novels and plays always disgusted me and I avoided them as much as I did books of religion, and perhaps from the same motive. I was better pleased with romances, and this circumstance made me read Bunyan's *Pilgrim's Progress* with eagerness, though to no purpose.''

His Conversion and Baptism. (*Pp. 15-16, 18-19, 28.*)

From the early days of his apprenticeship, the subject of personal religion began to occupy his thoughts. He had been brought up in the Church of England, and he despised dissenters with all the bigotry of an ignorant Churchman. His fellow-apprentice, John Warr, was the son of a dissenter, and the two boys had many a long and heated argument. Carey had read a little theology and was proud of his superior knowledge. He insisted on having the last word, and generally came off with triumph. Yet somehow he was left with the uneasy feeling that his opponent had the better of him . . . .

He had not yet found Christ, and the story of how he searched for the truth sounds strange and pathetic. No one seemed able to give him the spiritual guidance he needed, though he had frequent discussions and arguments with people holding various views. In particular, he mentions ''a six hours' warm dispute'' with the clerk of a neighboring parish, a disciple of William Law, which seems to have had a decisive influence upon his mind.

''After this discussion,'' Carey says, ''I could neither believe his system of doctrine nor defend my own. The conversation filled me with anxiety, and when I was alone, this anxiety increased. I was by these means, I trust, brought to depend on a crucified Saviour for pardon and salvation, and to seek a system of doctrines in the word of God.'' . . . .

Carey had not as yet become a member of any recognized church. His work of preaching was purely voluntary and unpaid, and although he was in close touch with the Baptist Association he had not yet accepted adult baptism. On 5th October, 1783, he was baptized in the river Nen at Northampton by Mr. Ryland, who became later a prominent supporter of his work in India. To Ryland, it was ever after a pleasing reflection that, at the baptism of the poor journeyman cobbler, he had with unconscious prophecy preached from the text, ''Many that are first shall be last, and the last first.''

Carey Urges the Cause of Missions. (*Pp. 39, 44-45, 53.*)

At a meeting of ministers held at Northampton in 1786, Mr. Ryland, sen., having invited some of the younger men to propose a topic for discussion, Carey suggested, "Whether the command given to the Apostles, to teach all nations, was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." This was too much for the venerable chairman, who broke out upon him, "You are a miserable enthusiast for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first." The rest sat silent, feeling, as Fuller says, "If the Lord should open the windows of heaven, might this thing be." . . . .

The next meeting of the Association was at Nottingham on 31st May, 1792, a date which has become historic. It was Carey's turn to preach, and he chose for his text Isaiah 54 : 2, 3 : "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

In expounding this glowing vision, he laid down two principles :

EXPECT GREAT THINGS FROM GOD ;
ATTEMPT GREAT THINGS FOR GOD,

—words which have since become the watchword of Modern Missions, and have taken their place in history with the *Deus Vult* of the Crusaders.

At the close Carey seized Fuller by the arm, exclaiming, "And are you, after all, going again to do nothing?"

It was thereupon resolved, "that a plan be prepared against the next ministers' meeting at Kettering for forming a Baptist Society for propagating the Gospel among the heathen."

In accordance with this resolution, the Society was constituted at the ministers' meeting at Kettering on 2nd October, 1792, with thirteen members. Fuller was appointed secretary, and subscriptions were received amounting to £13, 2s. 6d. Carey offered himself as the first missionary . . . .

And in that same year, the Directors of the East India Company, having had their attention called to the subject of Missions, passed the following resolution : "The sending out of mis-

sionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moon-struck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy, it brings the peace and safety of our possessions into peril.''

A very faithful echo of the speech of Demetrius, the silversmith!

Dark Days in India. (*Pp. 64-66, 70-72, 90-91.*)

Financial troubles speedily became acute. They had brought with them trade goods to the value of £150, to be sold in India as the only available means of raising money. The management of this matter was in the incompetent hands of Mr. Thomas, which meant certain disaster. Thomas sold and squandered in his own reckless way, without regard for the needs of his colleague or the interests of the Mission. As Calcutta was too expensive a place to live in, a move was made to Bandel, an old Portuguese colony about thirty miles up the Hugli, where it was hoped that a settlement might be made. It proved unsuitable, however, and the whole party returned to Calcutta, as Carey had heard that land for cultivation was to be had in the neighborhood of the city. Unfortunately some of Mr. Thomas's old creditors had got on his track, and he was advised that they would be more patient with him if he resumed his profession and had some visible means of support. He accordingly borrowed money at exorbitant interest from a native money-lender, and set up in style as a surgeon, with an establishment of twelve servants and talk of a carriage.

Meantime the patient, much-enduring Carey had found shelter in a native house at Manicktolla, a north-eastern suburb of Calcutta. It was kindly put at his disposal by Nela Dutt, the money-lender, and Carey had the pleasure, many years after, of repaying this kindness when his benefactor had fallen on evil days. As no money was forthcoming from Mr. Thomas, the case grew daily more desperate. Hearing that a man was wanted to take charge of the botanic garden, Carey applied for the post, but found it had just been filled. At this juncture, Ram Bosu suggested that land for settlement could be had at Dehatta in the Sundarbans, a wild region of jungly swamp in the delta of the Ganges.

It seemed a forlorn hope, but no other prospect was in sight. Mrs. Carey and her sister were naturally indignant, and loud in their complaints. We find Carey writing in his journal: ''1794,

Jan. 13. My wife and sister, too, who do not see the importance of the Mission as I do, are continually exclaiming against me. And as for Mr. Thomas, they think it very hard indeed that he should live in a city in an affluent manner and they be forced to go into a wilderness and live without many of what they call the necessaries of life, bread in particular.''

Carey took some land across the river and was preparing to settle on it when his affairs took a sudden and unexpected turn. He writes:

''March 1. After being employed in building me a house, and almost finished it, I received an invitation this day to go up to Malda, to superintend an indigo manufactory. This appearing to be a remarkable opening in divine providence, for our comfortable support, I accepted it, so that we are still unsettled, but I only wait to receive another letter, in order to set off this long journey of two hundred and fifty miles with my family.''

Mr. Thomas, ever full of surprises, had come to the rescue in his own impulsive way. He had an old friend at Malda with whom he had quarrelled, a certain Mr. Udny, an indigo planter who lived with his mother and brother. Shortly before this, the brother was drowned with his wife in crossing the Calcutta River. Whereupon Mr. Thomas wrote so warm a letter of Christian sympathy that a reconciliation took place, and Mr. Udny offered him employment. Carey was, of course, mentioned and a similar invitation was sent to him. The terms were a salary of £250, with a possible share in the profits.

In Carey's circumstances this event could not be regarded as less than providential. ''For a long time,'' he writes, ''my mouth has been shut, and my days have been beclouded with heaviness. But now I begin to be something like a traveller who has been almost beaten out in a violent storm, and who, with all his clothes about him dripping wet, sees the sky begin to clear. So I, with only the prospect of a more pleasant season at hand, scarcely feel the sorrows of the present.''

In the end of May, he set out with his family from the Sundarbans, leaving his sister-in-law behind, and reached Malda on 15th June. It was arranged that he should take charge of a factory at Mudnabati, thirty miles north of Malda, while Thomas was settled at Mahipaldighi, about sixteen miles farther north. What use Thomas was likely to be as an indigo planter, it is hard to conceive but it was employment for which Carey had special aptitude. Both men were to have free scope for mission work . . .

Of spiritual fruit among the natives, the evidences were slow to appear. In January, 1799, Carey reports to the Society

that "the success we meet with in preaching the Gospel, we must confess and lament, is very far short of what we wish and, I fear very short of what you expect. Yet our state is not desperate."

In the following September he has to announce to Fuller that the indigo works at Mudnabati have been given up, and his salary is to cease on 31st December. This was owing partly to a succession of bad seasons with disastrous floods, partly to heavy money losses that had befallen Mr. Udny and determined him to retire to England. Carey continues in his letter: "At no time have the affairs of the Mission appeared more gloomy, in point of success, than at the present." Some, of whom he had cherished hopes, have disappointed him, and he adds, "No one has appeared to be awakened this year, or even to have been stirred in the least degree."

Removal to Serampore. (*Pp. 99-100, 102, 105-106.*)

In 1799, Carey received word that reinforcements were coming out to join the Mission. These were Joshua Marshman and William Ward, who subsequently formed with Carey the famous Three of Serampore. They were accompanied by two young men from Dr. Ryland's congregation in Bristol, Brunsdon and Grant, who died soon after reaching India, and by Hannah Marshman, whose services to the Mission were hardly inferior to those of her illustrious husband.

Marshman, like Carey, was an omnivorous reader and a great linguist. After being a weaver and a bookseller, he took charge of a charity school in Bristol, where he was the means of the conversion of Grant, one of his pupils. Hearing that Grant was going to India, Marshman also volunteered at the last moment, and in five weeks' time was sailing down the Channel.

Ward was a Derbyshire man, who had been a printer and newspaper editor in Hull till he resolved to study for the ministry. Carey, on the eve of his departure for India, had met Ward in Hull and said to him:

"If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures. I hope you will come after us."

On being accepted for the Mission, Ward wrote to Carey: "I know not whether you will be able to remember a young man, a printer, walking with you from Rippon's chapel one Lord's Day, and conversing with you on your journey to India. But that person is coming to see you, and that person is the writer of this

letter . . . . It is in my heart to live and die with you, to spend and be spent with you." . . .

Meantime, the Society had applied to the Board of Directors in London for passports to India for the new missionaries. The request was refused, as might have been expected, but Charles Grant, the most distinguished member of the Board, who had the warmest sympathy for the Mission, suggested to Fuller that the missionaries should not attempt to land at Calcutta, but proceed up the Hugli to Serampore, where they could find shelter under the Danish flag till they could communicate with Carey. . . .

The only alternative was for Carey to cut his loss and join his brethren at Serampore, which he did, arriving on 10th January, 1800. Next day he waited on the governor of the town, who received him cordially and offered him the use of a Protestant church which he was then building. This offer was gladly accepted and Carey preached there till the time of his death. Thus, in the goodness of God, a city of refuge was provided for His servants, in the most densely populated part of India, where they might carry on His work undisturbed.

Carey Baptizes His First Convert. (*Pp. 113-115, 116-117.*)

It was not long before the fruit of these labours began to appear. For seven years Carey had preached at Mudnabati without making a single convert from Hinduism. Happily, at Serampore it was different. Ere the year was out, the first convert was baptized.

A Hindu, by name Krishna Pal, having dislocated his arm, came under the care of Mr. Thomas, by whose words he was aroused and enlightened. His wife and sister-in-law, with his four daughters, received the truth from his lips and were all of one mind in desiring to confess the Christian faith. About the same time, another Hindu, named Gokul, who had listened to Carey's preaching and held frequent discussions with him, was brought, after two months of deep anxiety, into the light.

Carey writes: "Dec. 22. Gokul and Krishna have this day thrown away their caste. They came on purpose to eat with us, and after a few minutes spent in prayer by me, Krishna, Gokul and Brother Thomas, they sat down to table and ate with us in the presence of all. They, with the two women, will come tonight, to give in their experience, and next Lord's Day I expect to baptize four natives, Mr. Ferandez and my son Felix. Yesterday

was Lord's Day but I have not time now to say more than that it was a glorious day.''

Unhappily, this glorious day proved too much for the ill-balanced mind of Mr. Thomas, who became insane. ''I think,'' writes Carey, ''the joy he experienced in the prospect of seeing the baptism of a Hindu, hastened a disease to which, I think, he is constitutionally predisposed.'' He died in the following October at the house of Mr. Fernandez . . . .

In 1802 a notable convert was gained in the person of Krishna Prasad, ''the first Brahmin in all India to bow his neck to the Gospel.'' He took the sevenfold sacred thread which denoted his caste, and trampled it under foot. After some training, he became the first ordained native preacher in connection with the Mission. The infuriated mob heaped insults upon him, smashed his hookah, and pelted him with dung. He bore it all with rare Christian patience. ''Insults and stripes,'' he said, ''are sweet to me for Christ.''

Hardly less striking than his conversion was his marriage. In April he wedded Krishna Pal's daughter Anandamayi, a Kulin Brahmin uniting himself with a Sudra. To Carey it was indeed a notable sign, portending the ultimate downfall of caste in India and the dawn of Christian brotherhood. By the end of 1804 the number of baptized converts was forty-eight, of whom several were Brahmins.

Carey is Appointed to a Professorship. (*Pp. 124-125, 216-217.*)

Carey's distinguished scholarship was not long in receiving recognition. About the time of his settlement in Serampore, the Governor-General, now Marquis of Wellesley, founded a college in Calcutta for the better training of the Company's officials, whose study of native languages had hitherto been quite inadequate. It was then found that Carey was the only competent Bengali and Sanskrit scholar, and accordingly he was appointed to the college, first as a teacher with a salary of £700, and afterwards as professor with a salary of £1800. This salary, like all the earnings of the Brotherhood, was put into the common fund, and after meeting Carey's simple wants was devoted entirely to the work of the Mission.

For thirty years Carey continued to be the chief ornament of the Calcutta College, and the work he did was of first-rate importance. The field of Bengali and Sanskrit study was absolutely untrodden when he entered it. He had to begin by writing a Bengali grammar for his students, and later on he prepared his

own textbooks. Half his week was now spent in Calcutta. He came down by boat from Serampore on Monday evening and returned on Friday evening. But at both places, and on his weekly journeys, between them, he was continually at work on his translations. He usually kept three pundits busily employed, and he grudged the time given to letter-writing, because it stole away precious hours from the Bengali Bible . . . .

After his death, exaggerated reports appeared in the Indian papers of the amount of money which he had devoted to the cause of missions, one writer putting it as high as sixteen lakhs of rupees. This led Dr. Marshman to publish the exact figures, from which it appeared that Carey had received £600 from the Society which sent him out—£600 for forty years' distinguished service—while his own contributions amounted to £26,625.

Progress in Translating the Scriptures. (*Pp. 81-83, 111, 112, 120-121, 123, 191.*)

By the year 1796 Carey had completed his first translation of the New Testament into Bengali. In this he was aided by a native scholar, and he thus describes the manner of their work together:

"I employ a pundit with whom I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together, which have not required any alteration in the syntax whatsoever, yet I always submit this article entirely to his judgment. I can also, by hearing him read, judge whether he understands his subject by his accenting his reading properly, and laying the emphasis on the right words. If he fails in this, I immediately suspect the translation."

This system of working Carey continued to use, even after he was master of the language, and it was only the co-operation of native pundits which made possible the extraordinary output of translations at Serampore.

He had not proceeded far in his study of Bengali when he came to realize its dependence on Sanskrit, the mother tongue of the East. He thereupon, with his usual thoroughness, set himself to the task of learning Sanskrit, and found in it the key to many of the languages and dialects of India.

He was now faced with the problem of getting his translations printed, and he suggested to Fuller that the Society should send him out a printing-press. While the matter was being discussed, he learned that a wooden printing press was for sale in

Calcutta. He at once bought it for forty pounds, and when it was erected at Mudnabati, his delight was so great as to create in the minds of some of the natives the impression that it was an English idol . . . .

Ward soon had the printing-press in working order and was able, on 18th March, to put into Carey's hand the first sheet of the Bengali New Testament. It contained the opening verses of Matthew's Gospel, and as Carey handled the coarse paper and gazed at the rough, blurred type, his heart leaped with joy, for he saw in it the beginning of great things. When the first complete copy of the New Testament was finished about a year later, he laid it reverently on the Communion-table in the chapel, while his colleagues and converts gathered round and joined in giving thanks to God . . . .

Ward, in one of his letters, gives a vivid picture of another side of the work at Serampore: "As you enter, you see your cousin in a small room, dressed in a white jacket, reading or writing, and looking over the office, which is more than 170 feet long. There you find Indians translating the Scriptures into the different tongues, or correcting proof sheets. You observe, laid out in cases, types, in Arabic, Persian, Nagari, Telegu, Panjabi, Bengali, Marathi, Chinese, Oriya, Burmese, Kanarese, Greek, Hebrew and English. Hindus, Mussulmans, and Christian Indians are busy, composing, correcting, distributing. Next are four men throwing off the Scripture sheets in the different languages, others folding the sheets and delivering them to the large storeroom, and six Mussulmans do the binding. Beyond the office are the varied type-casters, besides a group of men making ink, and in a spacious open walled-round place, our paper mill, for we manufacture our own paper." Of all these activities, Carey was the mainspring . . . .

When every allowance is made, it was a great, and even unique, achievement, which places the name of Carey beside Jerome and Luther, Wiclif and Tyndale, in the front rank of the Bible translators of all time. Like Wiclif, who sent forth his "poor priests" with the English Bible in their hand, so Carey sent out, through Bengal and North India, native preachers armed with the Bible translations and Gospel tracts which were being steadily issued from the press at Serampore . . . .

It is impossible to appreciate the extraordinary achievement of the Serampore Brotherhood in the matter of Bible translation, unless it is remembered that, for every portion of Scripture produced, they had to learn the language, write the translation, make the paper, cut and cast the type, print the sheets, and bind, publish and distribute the book.

The Disastrous Fire. (*Pp. 160, 161-163.*)

Carey gives a brief but pregnant summary in a letter to Fuller in 1812: . . . .

"And the week before last, our printing office, with all that it contained, was consumed by fire. Nothing was saved except the presses, which were in an adjoining room . . . . The loss cannot be estimated at less than 70,000 rupees. By this providence, several important manuscripts were lost . . . . The loss of manuscripts in the Telinga, Carnata, Sikh, Sanskrit and Assam languages is a very heavy loss, but as the travelling of a road the second time, however painful it may be, is usually done with greater ease and certainty than when we travel it for the first time, so I trust the work will lose nothing in real value, nor will it be much retarded by this distressing event, for we shall begin printing in all these languages the moment types are prepared. The ground must be laboured over again, but we are not discouraged, indeed the work is already begun in every language. We are cast down, but not in despair."

Not a word here of the slow, bitter tears that rolled down his cheeks as he stood in front of the blackened ruins, with half-burnt bits of paper fluttering about his feet, and exclaimed, "In one short evening, the labours of years are consumed."

This magnificent courage met its due reward. The disaster excited universal sympathy and made the work of Serampore known in far wider than merely missionary circles. The £10,000 required to make good the money loss was immediately subscribed in England and Scotland, while generous gifts came from India and America.

At Serampore not a day was lost. As soon as the lumps of molten metal could be brought out of the smouldering ruin, the native type-cutter set to work upon them and in a few weeks sample sheets of the Tamil New Testament—"feathers of the phoenix," Fuller called them—were on their way to England.

The Abolition of Sati (Widow Burning). (*Pp. 156-157, 151-153.*)

Yet it was but little that one man could do to stem the vast torrent of evils. We find him writing mournfully in 1813:

"Idolatry destroys more than the sword, yet in a way that is scarcely perceived. The numbers who die in their long pilgrimages, either through want or fatigue, or from dysenteries and fevers caught by lying out, and want of accommodation, is incredible. I only mention one idol, the famous Juggernaut in

Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated that the number who go thither is, on some occasions, 600,000 persons, and scarcely ever less than 100,000. I suppose, at the lowest calculation, that in the year 1,200,000 persons attend. Now, if only one in ten died, the mortality caused by this one idol would be 120,000 in a year. But some are of opinion that not many more than one in ten survive and return home again. Besides, these, I calculate that 10,000 women annually burn with the bodies of their deceased husbands, and the multitudes destroyed in other methods would swell the catalogue to an extent almost exceeding credibility.''

All this weight lay daily upon the soul of the great missionary as he strove, by voice and pen, to bring to the benighted millions of India the liberating truths of the Gospel . . . .

This dreadful scene Carey never forgot, and he determined by God's help to make such iniquity to cease. He repeatedly petitioned the Government in Calcutta to interfere. He collected evidence to show that, during six months of 1803, 275 widows were known to have been burned in the neighborhood of Calcutta alone. At length the Government took legal advice on the subject, when it was found that the voluntary burning of the widow was not enjoyed, but merely permitted, by Hindu law. Nevertheless, the judges urged the principle of ''manifesting every possible indulgence to the religious opinions and prejudices of the natives.''

In 1812 an act was passed to regulate abuses, while still allowing the practice. A lurid light was then thrown upon the whole nefarious business. A girl widow was rescued who had been drugged by the Brahmins. Another widow, whose courage failed at the last moment, had to be guarded from the rage of the disappointed mob; while another, who sprang up when she felt the torture of the fire, and plunged into the river, was dragged back by her own relatives and would have been burnt but for the interference of the police.

Carey did not cease to agitate in India and to stir up his friends in England, until in 1829 the Government found courage to forbid the practice. This regulation passed the Council on Saturday afternoon, the 4th of December, and immediately a copy of it was sent to Carey for translation into Bengali. For once he put his preaching aside, and spent the Sunday in preparing the translation, in order that not a day nor a single life more might be lost.

Fears had been expressed of the dire results that would follow this interference with native custom, but the issue proved

the soundness of the Governor-General's dictum that "there was never a greater bugbear than this question, when thoroughly sifted, proved to be." In five years' time, Sati became matter of history, and in less than twenty years, natives, jealous for the reputation of their country, were found affirming that it never existed.

The Founding of Serampore College. (*Pp. 179-180.*)

In this spirit the three veterans continued their work with unabated ardour. In the year 1818 they reported that the number of baptized converts was now considerably over a thousand, the Scriptures were being circulated in sixteen of the languages and dialects of India, while a hundred thousand Gospel tracts were issued annually from the Mission press at Serampore.

In addition they now planned the foundation of a college for the higher education of natives and the training of native Christian evangelists and teachers. By their own exertions, and mainly from their own funds, the Serampore College, a handsome Greek structure, costing nearly £20,000, was erected, and opened in 1821 with thirty-seven students.

It was the noblest answer that could have been given to those in England who suspected their motives and maligned their work. "To the charge of endeavouring to alienate from the Society premises of the value of £3000, their own gift, they replied by erecting a building at five times the cost, and vesting it in eleven trustees, seven besides themselves. It was thus they vindicated the purity of their motives in their differences with the Society, and endeavoured to silence the voice of calumny."

The Passing of William Carey. (*Pp. 212, 213, 215, 216, 217-218.*)

Duff visited Carey on several occasions during the closing three years of his life. His last visit is thus described: "He spent some time talking chiefly about Carey's missionary life, till at length the dying man whispered, "Pray." Duff knelt down and prayed, and then said good-bye. As he passed from the room, he thought he heard a feeble voice pronouncing his name, and turning, he found that he was recalled. He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity:

"Mr Duff, you have been speaking about Dr. Carey, Dr. Carey. When I am gone, say nothing about Dr. Carey—speak

about Dr. Carey's Saviour.'' Duff went away rebuked and awed, with a lesson in his heart that he never forgot.

Carey's long day of toil in India was drawing to a close. In 1832 he published the eighth edition of his Bengali New Testament. When he had corrected the last proof-sheet, he said:

''My work is done. I have nothing more to do but to wait the will of the Lord.''

In 1833, when he reached the fortieth anniversary of his departure for India, he was still ''in excellent health and able to take his turn in all the public exercises,'' but towards the close of the year his health failed, and he became very weak. He always had the greatest dread of ''becoming useless,'' and he continued his work till he was no longer able to sit at his desk . . . .

He died on Monday, 9th June, 1834, about sunrise. Like that worthy pilgrim, Mr. Honest, ''in his lifetime he had spoken to one Good Conscience to meet him at the river, which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, 'Grace reigns'.'' In the same spirit, William Carey said:

''I see no one thing in all my past life upon which I can rest, and am persuaded of the daily and hourly necessity of trusting my perishing soul in the hands of my Redeemer . . . . I most earnestly request that no epithets of praise may ever accompany my name, such as 'the faithful servant of God,' etc. All such expressions would convey a falsehood. May I but be accepted at the last, I am sure all the glory must be given to divine grace from first to last.'' . . . .

What must have been the feeling on a death-bed of a man who had lived wholly to himself, compared with the joyous tranquility which filled Carey's soul in the prospect of entering into the joy of his Lord, and, above all, with what he felt when, a few days before his decease, he said to his companion in labour for thirty-four years:

''I have no fears, I have no doubts, I have not a wish left unsatisfied?''

And so the harvester came home with rejoicing, bringing his sheaves with him.

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